# ZIONS HERALD

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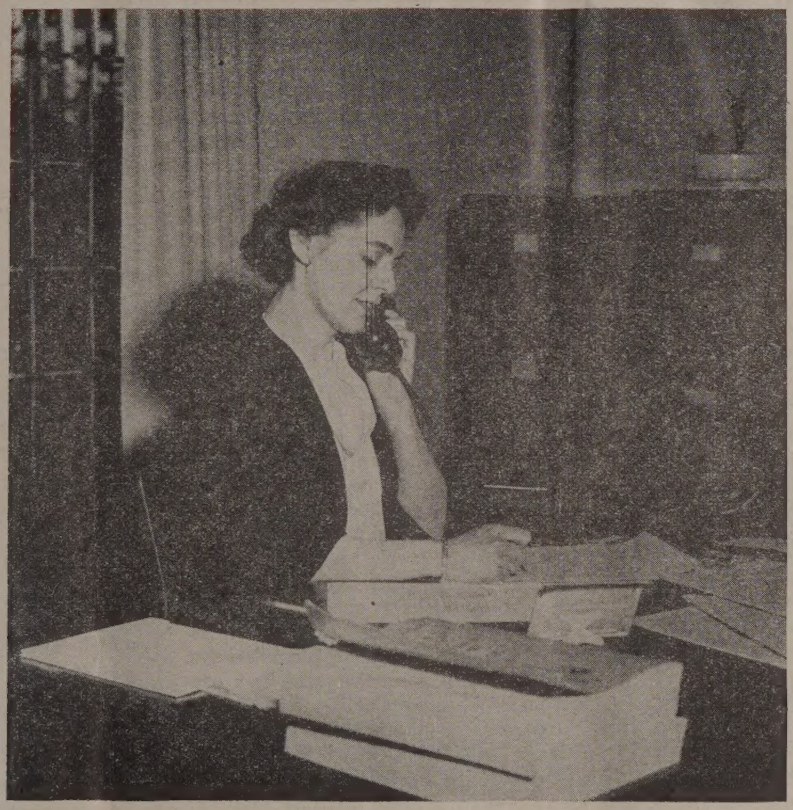

SHE BELONGS TO THE WESLEYAN SERVICE GUILD

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NOVEMBER 5, 1947

## FROM COVER TO COVER

A series of articles prepared by staff members of the Wesleyan Service Guild in New York City, explaining the work, purpose and future plans of this organization for gainfully employed women members of The Methodist Church.

GREED, a sermon delivered by the Rev. Clifford H. Osborne, minister of Pleasant Street Methodist Church in Waterville, Maine.

Digests of addresses made at the Boston University Conference on Preaching, held at Copley Methodist Church in Boston on November 3-4-5. More digests will be printed in next week's issue.

## READERS WRITE

### Not Ready Yet

In your editorial, "The Ecumenical Spirit," which appeared in the HERALD's issue of Oct. 1st, I read the following paragraph which moves me to ask questions: "We do not believe that Protestant unity can be achieved by the abolition of denominations. Our Protestant thesis is quite specifically related to individual interpretation of religion, and unless we become a creedal organization it seems unlikely that we can ever unite into one human institution. But we are united in our Protestant concern for an improved world built by people who are motivated by God's will."

Who is the "we" you refer to in your first line? Are you thinking of the average layman and laywoman? Are you thinking of ministers? Are you thinking of church boards and committees? Are you thinking of ecclesiastical "brass hats?" Would you include all of the above in your "we" or would you say it with reservations? All of the above have something to do with either bringing about Protestant unity or creating a Chinese Wall against the slow but sure rising tide of unity. And the above are not ready yet to really become one because of three devils: property, money, position.

The question of property may involve the abandonment of another's and that presents a very ticklish problem. Whose property shall be abandoned for the sake of economy as well as sound policy? Money spells power especially in terms of a group's representation in a proposed merger. Voting privileges and who is going to be the "who's who" in the formation of policy are stubborn mountains to remove with any satisfying ease. Position, such as being president or chairman of committees, executives, board generals, and as one layman puts it, "Who is going to be big frog in the small puddle?" is a cause of severe headaches beyond the cure proposed by aspirins. These three devils — property, money, position — make the "we" not ready yet to really be honest and serious in thinking and working for unity in Christ's name. Maybe I shouldn't have mentioned Christ. After all, these problems are peculiar to our situation and concern and not to Christ. He never had to face such problems, or did he?

Another question: Doesn't E. Stanley Jones' plan for church unity make it possible for denominations to be really united without becoming "a creedal organization?" But here is the rub: denominational sovereignty has to be limited within Jones' plan for unity. And I suppose denominational hierarchs are as die hards in holding to sovereignty in toto as are the politicians of our day. The result; no world peace and no united church. Are we ready to limit sovereign self interests? Not yet!

Another question: "We are united in our Protestant concern for an improved world." That statement appears to me to be a contradiction of your first line—"We do not believe that Protestant unity can be achieved." How can church people really be united to work together for peace if they are unwilling to be organized as one? To be one in spirit—believing, hoping, praying, repeating resolutions—is one thing but unless that oneness of spirit is supplemented by a oneness in action, to what avail our sentimental agreements about the need and the want of a better world? What effect would church crusades—Methodist, Baptist, Episcopal, Presbyterian—have if they crusaded together? As it is the world situation is not going to be better just because individual denominations want it better. These individual crusades encourage one to say, how can a divided church hope to inspire a divided world into becoming one for the sake of humanity?

Hence "not ready yet" is the sin of all included in the "we." Leadership,—vital, alive, agressive leadership—is lacking for the education and preparation of church people to believe, live, and act as one. After all, don't we have difficulty in leading church organizations within the local church to act as one church and not as little churches within the church? Where is the so-called Big Man, Big Board, Big Church that will lead and command a following? The Big One is on
way very much like a delayed train. We
have to wait. In the meantime let us
iously consider the two words—peril and
portunity—stressed by Dr. Henry P. Van
sen in his article "A Growing Ecumenici
in "Protestantism—A Symposium," brou
out by the commission on the course of st
of our church. Our peril is that we s
hang separately in an unconvinced Chris
world because of our adherence to disu
Our opportunity is that the "we" may re
lead the world in Christian ways if "we"
cept those ways in more ways than lip
vice.

Shall we just pray for oneness in s
and in action? Shall we really work to
the one desired body in Christ's name
may be that the latter course would ins
one to sing without any feelings of hypoc

"Like a mighty army moves the churc
God;
Brothers, we are treading where the s
have trod;
We are not divided, All one body we,
One in hope and doctrine,
One in charity."

(Rev.) FRANK GULINELL
West Warwick, I

## Headlines in Religion

*Excerpts from the weekly radio broa cast, "Headlines in Religion," made the Rev. J. Edward Carothers, o Schenectady station WGY. Friday Aft noons at 1:45 p.m.*

The headlines of religion in Europe
week tell us much that we need to kno
we are to realize the extent of those m
ments which are shaking the earth these

From Poland we have two reports,
ing with a space of six days between t
The first, reported by Religious News
vice, tells of a bitter newspaper attack
Pope Pius and the Polish Roman Cat
hierarchy. The newspaper which publi
the attack is the official publication of
Polish Communist Party. It accused the
of being associated with what it termed
American warmongers" and it also cha
the hierarchy with using religion for
desirable political ends."

The communist attack on the Pope
at about the same time that Polish Cat
church leaders issued a pastoral letter cri
ing conditions, especially political condit
in Poland.

This rather violent exchange of w
marks a new departure in the conflic
tween communists and Roman Catholi
Poland. Although the conflict has bee
termined and bitter, it has been cond
until now in a quiet manner.

The second report, coming six days
the heated exchange, gives something

hint as to why the conflict arose. According to this report, the Polish government has issued a decree which gives full legal status and recognition to three churches which have either been discriminated against or occupied a minor status under former Polish regimes. The newly recognized churches are the Evangelical Reformed Church, the Mariaviten Church and the Old Catholic Church.

The Old Catholic Church was formed in 1870 by a group of dissident Roman Catholics who refused to accept the dogma of Papal Infallibility.

This is a deep conflict in Poland. It is charged with emotional elements and cross currents of loyalty are involved. All of this is reflected in the fact that the Polish Ambassador to Italy, Professor Stanislaw Kot, has resigned and returned to Poland. In view of the fact that the ambassador was friendly to the Vatican, it is reasonable to assume that the Polish government asked for his resignation.

Meanwhile, in Moscow, the head of the Russian branch of the Eastern Orthodox Church praised Premier Stalin as "a great and wise leader who is firmly piloting our country (meaning Russia!) along the ancient sanctified road of power, greatness and glory." The speaker, Patriarch Alexei, also said that Moscow is "the reliable support of all peace-loving peoples and a stern accuser of insane aspirations which violate peace and kindle the flame of a new war."

From Brussels, Belgium, we have reports of a conflict between the minister of education and Roman Catholic educators. The conflict centers in a government sponsored bill which would eliminate certain rights enjoyed by the Catholic schools since 1830. The Catholic educators claim that their schools have always been superior to the state schools and colleges, and they further insist that the new bill would produce a decline in the educational standards of the nation.

It is reported from Italy that the Protestant membership there has increased eight per cent since the end of the war. In actual numbers the increase is not very great for there are only about 120,000 Protestants in Italy. The Religious News Service correspondent attributes the Protestant increases to an Italian dissatisfaction with the Christian Democratic Party and to the intense political activity of the Roman Catholic clergy.

Back home again after a trip to Germany, Bishop W. J. Walls of the African Methodist Episcopal Zion Church reports increasing segregation in the American occupation forces. Listing four specific types of racial segregation and discrimination, the bishop gave his report to the secretary of the army. In the light of what seems to be an aroused conscience on matters of racial justice, something may come as a result of Bishop Wall's action.

# Are Employed Women In Your Church?

The Wesleyan Service Guild was born of garden variety necessity. Girls who work for a living cannot attend the usual church organizations for women. Even those who work odd hours and for whom attendance would be possible find their interests are essentially those of out-of-the-home individuals and they are not attracted to groups of women whose lives revolve around a home and children.

It was shortly after the first world war that a group decided there was a need for a church organization for women who worked for their living and whose interests were inevitably tied to the work-a-day world. The result of their thinking in this direction was the founding, in 1921, of the Wesleyan Service Guild, now a component part of the Women's Division of Christian Service. The guild is a functional sort of group. Its meetings are held in the evenings and its program is designed to fill the needs of the young woman who jostles with men each morning for a seat on the subway or bus and buries herself in the daily, worldly diet of a morning paper. It endeavors to make the needs of other people and peoples a reality for the self-centered single woman whose digestion of that morning paper is far from an integrating experience—and even for the girl whose routine does not extend beyond the comic section.

The pattern for achieving these wholesome objectives revolves around four goals which every effort has been made to keep as modern and current as an atomic breeze.

"Promotion of World Brotherhood" expands the "missionary" philosophy of a quarter century ago with thinking as contemporary as crisp morning newsprint and the neat, normal appearance of the men and women who are being chosen by the church these days to staff its schools and community centers all over the world.

"Enrichment of Spiritual Life" is a goal which strives to give the young modern the security of the knowledge of a Creator. The ways and means of using that knowledge should enable each individual to accept the responsibility for her own personality and behavior as an important part of the personality and behavior of our single world composed of many peoples.

The third goal, "Promotion of Christian Social Relations and Local Church Activities," is a recognition that citizenship of community, nation and world begins in the heart as a conviction of responsibility toward one's fellow men and that the church is the legitimate "First Teacher" of that responsibility.

Consciousness of the "Highest Use of Leisure Time" as a goal in the guild program affords an opportunity to cultivate a *creative* recreational interest and combine it with a functional design for leisure time patterns. In Monday-to-Monday language this means that many young women are learning to prefer an evening spent together remodeling used or creating new clothing for distribution to all corners of an impoverished post-war world to a third rate movie.

In these, our post-war days of dread destitution, the need for the balance and sanity which comes of Christian endeavor extends to all of us. The particular province of the guild is the unchurched girl and the busy professional woman who often spends a lifetime wondering "What makes Mary run?"—and never learns.

# New England and Guild Expansion

*Introduction:* There is now on the staff of the Wesleyan Service Guild a field worker-program consultant, available to guilds at local, district or conference level. Her expenses are assumed or supplemented by the unit or units requesting her visit. These are a few of her observations of guild expansion plans as they materialized on a recent trip to New England.

Arrangements for this particular journey were made at one of the several jurisdictional weekends held for guild members; this one was at Northfield in June of 1947. Girls from local guilds in New Hampshire and Massachusetts talked over their common organizational and program successes and failures. A suggestion was made that visits of the guild field worker to local units would be of immeasurable value, and plans were made at the meeting for an itinerary to be worked out for the field worker. By July the girls had made arrangements for her to visit five local units the last week in September. These visits immediately preceded and served to promote interest in a large "kick off" area dinner meeting held in Watertown, Mass., the 26th of September. Speakers included Miss Marion Lela Norris, founder-secretary of the guild, who spoke on devices for tripling guild membership, units and service, and Dr. George Fallon of the Wesley Methodist Church in Worcester, whose topic was "Let's go Fishing." Speaking of the first disciples, who were fisherman, Dr. Fallon pointed out that the most necessary qualities for a fisherman's character are perseverance, patience and optimism. He observed that the same characteristics will be necessary for guild members who set out to attract in threefold proportions industrial girls, household workers, teachers, clerks, librarians, nurses, stenographers, social workers, and all the other gainfully employed women of each community to their guild membership rolls.

Trinity Methodist Church in Springfields, Mass., was almost inundated with plans for the Ecumenical Conference to be held in two days. But with characteristic enthusiasm guild members held their usual meeting. True, some came armed with paint brushes and muttered about what kind of curtains would "go good with salmon walls and sea green furniture" for a guild project club room. They came early and stayed after the meeting to accomplish this important aspect of "local church activities." Others knitted in a frenzy to finish a few small things for an "adopted" orphanage. The silence of the meeting was brisk with healthy activity. That's the way things are in that seven-day-a-week church at Springfield anyway! And this ambitious group, which included a household worker, an industrial girl and some business women, found room for enthusiams about the guild expansion program too. That's the way it goes—if something needs to be done the busy people, or the busy groups, will do it!

Manchester, N. H. guild members put together some of the best cake we ever tasted for the occasion of the field worker's visit! And they had invited prospective members to share it with them. The guild in Manchester is so young it has had no opportunity to attend a district or area conference, so members were happy to know more about guild history, organization and program.

## Parsonage Life

J. Lester Hankins

I looked once. I looked twice. The thir time I investigated. There, neatly attache to the gilt-edge of one of my beautifully bound gift Bibles, a mass of shiny moth egg was hatching prolifically. There were n "duds." Each cell sent out its new-born infar throbbing with the impulse of life. Ho many there were I cannot say because m mathematical interest was completely ove shadowed by my curiosity over this unusu biological display.

I reached for a magnifying glass. Aide by a florescent light I proceeded with m Peeping-Tom probings. Aroused by my bo intrusion the little yellow larvae began in mediate dispersion. But, as the light becam more brightly focused upon them, th halted as if by some leader's command an pricked up their tiny brown heads in daze amazement.

Had they not been completely struck dum with fright and if they could have spoken suspect that the boldest of them would ha cried out, "Could it be that our good moth- has made a horrid mistake? Think of that we should be born in so public a place

Not being expert in the ways of moths would not know how much previous expe ence mother moth might have had in loca ing places for "blessed events." But I sha hazard the guess, or make the suggestio that in some homes in America a Bib would be about the safest spot in the hou where a moth, looking for privacy for t nesting of her expected brood, might d cide to get up her new silken tent. S might consider that not only the new s would be unmolested but it might not ev be noticed!

## Parshad Awards

Thirty-two national and regional Parsh Youth Week Awards will be made ag next year through the United Christi Youth Movement, according to Miss Hel Spaulding, associate executive secretary U. C. Y. M. and associate director of you work for the International Council of ligious Education, which administers movement. The awards are one of the m aspects of the annual celebration of Yo Week, which next year will be observed J 25-Feb. 1.

Eight college and 24 summer confere awards will be made during 1948 on basis of participants' Christian service understanding of Christian responsibility. addition to showing evidence of their Ch tian service in local churches and inte nominational cooperation and of their Ch tian citizenship in school, work, and c munity life, the participants will write es of 1,500 words on the topic "Youth in Community: Our Christian Responsibil

Two national awards of $400 annually four years for college scholarships and an

:holarships to summer regional conferences ›onsored by U. C. Y. M. will be given to ıe winning boy and girl. In each of six :gions one $250 annual college scholarship ıd a conference award will be given. Sec- ıd high persons in each region will receive ıll conference scholarships. The other 18 vards will be partial conference scholarships › three persons in the six regions.

"The purpose of the awards, in addition to roviding educational training for Christian ›uth, is to center the thinking of young eople upon the implications of the Christian ospel and to stimulate them to greater ac- vity in winning youth of their communities ›r Christ," Miss Spaulding said in her an- ›uncement.

Judging of the entries will be made in ›cal churches and communities just before ıd during Youth Week. Two winners from ıch community will be entered in state or rovincial contests in February. Six winning ıtries from each state or province will be ıdged in regional contests during March. our entries from each region will be judged › the national contest.

The college scholarships are made possible ırough the contributions of Alfred H. Avery, hristian layman of Malden, Mass., who is ıaking these awards through the U.C.Y.M. ›r the fourth year.

Church youth can obtain further informa- on by writing to their denominational or ate council headquarters or to U.C.Y.M., 03 North Wabash Avenue, Chicago 1, Ill.

## Christian Herald Dedication

New York (RNS) Bishop G. Bromley Ox- am of the New York Area of The Method- t Church stressed the need for a united rotestantism in an address here in which e said that "we preach a Gospel that unites ıd practices a polity that divides."

"We cannot expect God to bless us when e waste time in duplication of effort and tivity," he asserted at the dedication of the *hristian Herald's* modern five-story build- g here. The occasion marked the 70th an- versary of the interdenominational, family ligious magazine.

Paying tribute to the influence exerted by e *Christian Herald* in Protestant circles, ishop Oxnam lauded the aims set forth in e magazine's platform. It strives to "ad- ınce the cause of Evangelical Christianity; rve the needy at home and abroad; achieve mperance through education; champion re- gious, social and economic tolerance; make ıurch unity a reality; labor for a just and sting peace; work with all who seek a hristlike world."

A feature of the dedication was the unveil- g of a lifesized portrait of Dr. Daniel A. ›ling, president of the *Christian Herald* As- ciation and editor of the magazine. The ›rtrait was painted by Mrs. Martha Elliott, ell-known artist.

Salem, Mass. gathered together guild members from seven communities in the district. Carolyn had been secretary to the mayor of Salem for six years before her war time experience as a Wave. And he agreed, since she was guild president, and in the interest of our common Christian cause (even though he himself is a Catholic) to welcome the visitors to Salem and to congratulate them on their expansion plans. There were speakers, music, refreshments and those valuable little after-the-meeting gatherings at which some of the more active guild units agreed to visit other prospective church guild units and help them get started. The peppy Watertown guild has what you might call "It" if you could conceive of a group of people having "It!"

There is one guild in Dover, N. H. and it meets in the homes of different members. Being hostess was a "natural" for Ethel on the occasion of our visit. A short worship service was followed by a few short details of business, but even though this guild unit is relatively young those details showed a real comprehension of guild goals. The facts of guild background and organization were new to the group but there was a young spirit which was not new! It took in an understanding of "Why a guild expansion program?" with an ease which all guilds may well envy. We found two girls over in the corner whispering exitedly after the meeting and made cautious inquiries. They were going over a mental list of girls in their business establishment who might be eligible for guild membership! We'll hear from Dover!

It was a great day in Concord, N. H. The flags weren't out but guild members were keeping the 'phone wires warm with reminders of the guild dinner to be held at a delightful tea room on the outskirts of town. Twenty-eight members of two guilds gathered together twenty prospective members as guests for the occasion. The guests peered curiously at the speaker's table through candle light and zinnias which helped to create a "Welcome!" atmosphere. They looked at the pine cone and sprig on the place cards and nut cups, at their names which an unusual hand had written in green ink. Bertha spent many hours creating this beauty! It made each guest feel as though she belonged already.

Ham and sweet potatoes, green beans and hot rolls, and a choice of two sundaes for dessert! By the time eating was over each girl felt settled, as though the chair and she ought to keep company a long time.

Concord is the state capital, a community of about thirty thousand with only a sprinkle of industry and business. It wasn't easy to find twenty prospective members, though there may be hundreds more in the city.

It isn't going to be "easy" for any of us to find these business, industrial and professional women in our communities who would give much to find a congenial church organization with which they could affiliate. It is a rather simple truth that women just naturally look for something or someone to be a recipient of their superfluous energies and attention. The single woman needs the boundless resources which a church affiliation offers. And in every city and town in the world there are many women who have never known the experience of being a part of a church or church group. *Those* are the girls with whom we of the guild are concerned! An employed girl who attends church is quite naturally, let us assume, informed of the church organizations with which she should become familiar. But the girl who never goes to church has no way of knowing what there is for her. She does not know the attitudes and the balance which being associated with other Christians includes.

And when if ever did a world need more of that Christian balance and sanity than in an atomic age? When if ever did the industrial girl, the business girl and the professional women need to sit down together in a church group and discuss their common problems as inhabitants of the same planet, than in an atomic age of international paranoia?

# ZIONS HERALD

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EMORY STEVENS BUCKE
Editor

*Special Contributors*

CHARLES D. BRODHEAD — HAROLD W. RUOPP
H ELLIOTT CHAFFEE — RALPH W. SOCKMAN
CHARLES M. MCCONNELL — WILLIAM L. STIDGER
RAYMOND H. HUSE

*Subscriber to Religious News Service*

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## The Atlantic Monthly

This week *The Atlantic Monthly* celebrates its ninetieth birthday. The history of the magazine has been an encouraging saga, for like most journals that have not tried to "write down" to public demand, *The Atlantic* has suffered from poor circulation, high costs, lack of well-paying advertisements, and public indifference to high caliber journalism. But it has made a great come-back and is once again widely read and greatly respected as a journal recording the very finest thought of the day.

ZIONS HERALD was thirty-four years old when *The Atlantic Monthly* was founded, and in our issue of November 4, 1857, a great tribute of prophecy was made by the editor, the Rev. E. O. Haven. As our birthday greeting from 125 year-old ZIONS HERALD to our younger brother, 90 year-old *The Atlantic Monthly,* we reproduce Dr. Haven's full comment:

"We are indebted to A. Williams & Co. for a copy of this new Monthly Magazine. It will, we think, meet the expectations awakened by its announcement. New York has its magazines, filled with great glaring primer-like pictures, calculated to please the great baby-public, carefully avoiding everything that the multitude does not already understand and believe, made to sell, and accomplishing their end; Philadelphia has its school-girl monthlies, made up of patterns of dresses and small fiction, that a man can never read without feeling that he has lost so much time; Boston should have, and in the *Atlantic Monthly* will have, a periodical, scholarly, thoughtful, cultivate and refined. Its articles promise all to be of a hig order and the product of vigorous mind, and no on department will be allowed to absorb the others. I it firmly adheres to its purpose it will steadily gro in popularity and success. 'The Autocrat of the Breal fast Table' is peculiarly spicy, and the articles ge erally are of a very high order."

## Civil Rights Report

Mr. Charles E. Wilson, president of General Ele tric Company, and his committee on Civil Righ brought in their report last week to President Truma We are more amazed at the amazement of the publ than at the report itself!

There are two recommendations on which Mr. Wi son's committee were not unanimous: (1) that no fe eral money should be granted to institutions whic practice racial or national discrimination; (2) th all states be asked to pass laws banning discriminatic in admitting students to public and private schools.

The major part of the report was a unanimous e pression of concern for firm establishment of civ rights. The committee regards police brutality, u fair court trials of persons from minority groups, t wartime mass eviction of Japanese-Americans fro the West Coast, racial discrimination in the arme services, denial of voting to certain citizens, and t barring of certain alien groups from American ci zenship, as the major violations of our democrat way of life.

Perhaps it is good that the public is amazed. T forces of good may have assumed too much in thin ing that every American was loyal to freedom for a This report and the spectacular trip which the Fre dom Train is now making through the country m be valuable influences in swinging public opinion.

## Working Itself Out

"But, my dear," said the matron to the more yout ful sophisticate, "your children will get bored wi the less desirable friends and sooner or later they w find the right boy or girl to marry. You relax,—thin always work themselves out somehow."

Later the conversation turned to war with Russ and the matronly fatalist added more sugar-coat wisdom to the conversation by announcing that human nature never changes and that the sooner get the war with Russia out of the way, the nice will be for all concerned.

It was a disturbing conversation to listen in from the next table, not because of the little items t

were discussed in low tones and could not be heard y the eavesdropper, but because the most loudly poken parts of the conversation had to deal with two ery definite applications of fatalism.

Surely the most difficult kind of mind for religion o work on is the fatalistic mind which assumes that othing can be done about either personal conduct r social custom. Take the matter of bringing up hildren: if a parent is to allow his child to simply row up, subjected to whatever happens to be the nost timely influence, it is most certainly logical to xpect that child to become a weak and insecure adult. Or take the matter of war: if civilized people are to elieve that there is nothing they can do to prevent war, then it follows that barbarism is to be accepted s the way of things and man will eventually strangle himself to death.

Religion is in direct opposition to the deterministic nood. Religion must apply its motivation in far more elds than it has in the past. It must deal specifically with motivation of youth and the security of adult fe. Religion must concern itself with the economic nd social causes of war and apply its tangible remedy f human love and cooperation to the construction of warless world. Religion must provide a hope based n its fundamental belief in the dignity of man, and ot content itself with mere dreams of another world.

Fatalism is pagan. Behind its pious platitudes is a eep-seated viciousness that destroys all that is good nd abundant in living. The only way to supplant s deadly forces is to substitute the virile and evolu- onary concepts of life found in the long stream of udaic-Christian conviction. This is God's world, and e are God's children.

## Grow Old Like The Welches

This week Bishop Herbert Welch celebrated his ghty-fifth birthday. Fifteen years ago he was sup- osed to retire from the episcopacy, and according to e records he is a retired bishop of The Methodist hurch. But Bishop Welch has been busy ever since is theoretical retirement, in many branches of the urch. His current work as chairman of the Meth- dist Commission on Overseas Relief is one of the ost significant tasks being carried out in the denom- ation.

Mrs. Howard M. LeSourd, wife of the dean of Bos- n University's School of Public Relations, tells of sitors they once had in their home who said, "Our eatest ambition is to grow old like the Welches." fter their departure Dean LeSourd said, "They never will, you only grow old like the Welches if you live like the Welches."

Bishop and Mrs. Welch have most certainly set a high standard for all people who have known them. Their secret of growing old gracefully is their consistent interest in other people rather than in themselves. They have given literal demonstration of the teaching of Jesus, "No man liveth unto himself."

## The Report On Yugoslavia

Next week we will begin to publish the complete report of the seven ministers who visited Yugoslavia last summer. The first public presentation of the entire report will be made at a meeting of the New York City Ministers Association next Friday, November 7th.

Our report, interestingly enough, has been assailed before it has been released. It has been willfully misinterpreted by some newspapers, and blasted particularly by the hierarchy of the Roman Catholic Church.

It is equally interesting that *The New York Herald Tribune* and *Boston Globe* writers Walter Kerr, Ned Russell, William Atwood, and Russell Hill, who have just returned from an unescorted tour behind the Iron Curtain, reported in their October 10th release: "Everywhere we found freedom of worship. Even in Yugoslavia where some Catholic leaders like Msgr. Stepinac were convicted of collaboration with the Nazis, churches were open and crowded. Nowhere has there been an official attempt to prevent people from worshipping as they please. The communist line does not oppose religious worship by non-party members."

These writers have confirmed everything that our group reported the first of September. The silence of those who railed out against our preliminary report is rather surprising. Misinterpretation of the preliminary statement last September was due chiefly to the difference between religious freedom and freedom to worship. We never claimed that there was freedom of religion, but we did say that there was no interference on the part of the Yugoslavian government with the right to worship. Other distracting factors in the struggle to understand the report were the name-calling tactics and personal slander directed against members of our group

Again, we urge churchmen to confine their judgments to the report itself and not to the distortions of the report which will no doubt fill the pages of the reactionary press during the next few weeks.

# Greed

CLIFFORD H. OSBORNE

Within our lifetime the ductless glands of the body have achieved great prominence, and of these the thyroid is the best known. We are all familiar with the effects of an over-active thyroid, or hyperthyroidism. The system seems to be greedy for oxygen. There is increased appetite, a quickening pulse rate, nervous tension, goiter, and withal a wasting away. On the other hand, an underactive thyroid results in physical and mental sluggishness and feebleness.

Now, it has been pointed out that acquisitiveness or love of possession is akin to the thyroid. To be normal we need to have something of our very own; we should be subnormal not to desire anything that was ours. But when our urge for possession becomes overactive, then we are greedy, and may develop a goiter which can spiritually choke us to death.

### Collective Madness

In his "Utopia," Sir Thomas More shows how there is enough for everybody, and holds that because there is no poverty there is therefore no theft of any consequence. But good Sir Thomas just did not understand why human beings cry "More! More! More!" He did not know why they want more than enough of things. He did not understand the roots of the overmastering desire to seize, to grab, to hold. He did not know what turns a man or woman into a roaring furnace which cannot get enough fuel to satisfy it. He did not realize why greed affects rich and poor alike, and why it makes no difference how much or how little you have to start with.

This is the great difficulty about the socialist dream. We should have to do very much more than give everyone a fair opportunity, than insure that nobody would be poor, than arrange that everybody would have enough. For people are not greedy because they don't have enough! Besides a rearrangment of our economic life we should also have to arrange that nobody would want to show off; that nobody would want to be prominent; that nobody would want "easy money;" that nobody would desire power over others; and that nobody would be subject to an irrational but dreadful fear of insecurity. Why? Because these are the causes of greed!

So, when you go to inquire why people like to show off and become prominent, what makes them lazy, why they want to boss other people around and why they feel insecure—then you are not dealing with economics and politics at all, but with psychology, and what goes on in people's homes while they are busy bringing up (or dragging up) their children.

Here in the West the disease of acquisitiveness is so common that a person who does not suffer from it is a freak, just as a healthy person would be a freak in the midst of a community of sickly folk. As far back as a century ago Henry Thoreau was a freak because he divested himself of most earthly possessions and lived in a hut by a pond for a few years in very great simplicity. In the West we have actually organized this disease into modern industrialism which is the foundation of our materialistic civilization. We are born into, live and breathe and feed in the weird and heartless world of money. D. H. Lawrence truly wrote: "Money is our madness, our vast, collective madness." The atmosphere in which we live and move and have our being is summed up in one common question and its unthinking answer. "How much is he worth?" we ask. Without thinking—and that is the revealing feature—we reply: "Oh, about $50,000." What a ghastly standard of measurement that is! Once in a while an unlettered and unconventional brother will reply to

## On a Wide Circuit

W. W. Reid

*For Forty-five Years*

I had occasion the other evening to con
template the contribution a consecrated lay
man can make to the life of a church and
community through several decades—a con
tribution that no pastor, by the very natur
of his task, can make in quite the same way

I attended a reception which the Churc
of the Covenant, in the heart of East 42n
Street—the Tudor City area—of New Yor
City, gave to my friend Dr. Reginald L. Mc
All. It was a testimonial affair in recogn
tion of Dr. McAll's 45th anniversary as or
ganist and choirmaster of the church; bu
to me it was far more. As the evening grew
late and tribute after tribute came fron
young and old—representatives of the min
istry and the organizations of the church an
of the community in which it is set—on
gathered that a Christian life had bee
welded into the pattern of that changin
congregation and that changing community
and that scattered far and wide through New
York and many distant points are forme
choir members and Sunday school pupil
whose lives have been touched and some
what shaped by this man's great ministry
that he will live long in countless other live

Facetiously, they spoke of the two organ
and three organ benches and four ministe
that Dr. McAll "wore out" in forty-five year
but these things emphasized the continuit
of the work of the church that was person
fied in one layman.

Seriously and with deep appreciation, the
spoke of the coming of Dr. McAll to tak
charge of the music in 1902—and of th
nearly half century of fame which th
church has enjoyed in New York music
circles—a fame far greater than that of man
larger churches with large music budge
They spoke of his leadership in the mus
and the organization of the Sunday scho
of his long years of leadership as an eld
of the church—and his wise counsel as
faced crises in times of depression, of war,
changing populations; and of his perso
conducting of an every-member canvass
occasions when to the less-resourceful
might have seemed that the church do
were about to be closed.

One elder told, with a gleam in his eye,
the day when another elder stormed in
an official meeting to declare "Elder Mc
had a fiddle player in church yesterday; h
desecrating the church! We'll have to
something about it!"—and raved on
quite a lengthy speech.

"Well," the narrator reported he him
had said, "I'd be willing to have a b
band in church to get good music. . . . A
way it wasn't a fiddle—it was a violin."

"O," said the irate elder, "if it was a vio
I withdraw all my objections!"

And to me Elder McAll personified the ıousands of laymen in churches across the ınd who keep churches going, and growing, nd serving, even when preachers move and rgans, and buildings, and congregations wear out," and even communities change. 'hey are the backbone of the Christian enterrise, the transmitters of the Gospel from eneration to generation. There may be few estimonial affairs for them—but they also erve. May their tribe increase—and may ıe church recognize them!

## 'rotestant Movie Premiere

New York (RNS) Completion of the first eature-length movie ever produced jo.ntly by ıajor Protestant denominations in this counry was announced here by the Protestant 'ilm Commission.

Entitled "Beyond Our Own," the motion icture will be first shown on Nov. 10, vhen it will be presented simultaneously in 00 cities, including London, Melbourne and Manila. Ministers, religious educators and rominent church laymen will be guests at ıe premieres. The picture will later be vailable for church showings.

First in a series of seven films planned by he commission, "Beyond Our Own" is a rama portraying the need of casual churchoers for greater participation through the hurch in community undertakings. It is eyed to the 1947-48 emphasis on "world vangelism" by Protestant churches.

The new film was produced in Hollywood or the commission by Jack Chertok, winer of several Motion Picture Academy Oscars." Charles Russell, who appeared in The Late George Apley" is a member of he cast.

The Religious Film Association, which is listributing the motion picture, is recomıending that "Beyond Our Own" be shown ot only at evening church meetings, but lso in place of the customary sermons at unday worship services. It will also be hown at county jails, civic clubs, factories, nd domestic relations courts. It will not be hown in theaters.

According to the announcement, scores of enominations supporting the film program ave ordered prints of the new movie, and is expected that millions of churchgoers vill see it in thousands of churches throughut the nation.

The planned series of seven motion picıres is part of a movement to present the ıessage of the church through the medium f the motion picture. The second movie in ıe series will be a documentary on Chrisanity in China. Others will promote Chrisan education, recruitment of religious teachrs, racial and religious tolerance, missionary ecruitment, and the Christian ministry.

The Protestant Film Commission was oranized by the national boards of 19 major enominations and 13 interdenominational gencies.

the same question: "As far as I'm concerned he's worth shucks!" and that estimate is likely to be much nearer the truth.

Our unbridled acquisitiveness has written the sad and bloody history of the industrial exploitation of men, women and children. It has written the heart-sickening story of western imperialism with its brutal exploitation of native peoples. It is the taproot of most modern wars.

### The Christian Warning

Greed does terrible things to its victims, but Christianity has also fought it because of what it does to those who are suffering from its hyperthyroidism. They may be like an insatiable furnace and go roaring through life at great speed, putting on a dazzling show of power, but the real man inside is wasting away to sure spiritual death. For "a man's *life* does not consist in the abundance of his possessions."

Seventeen of Jesus' thirty-six parables are about property and acquisitiveness. "You cannot serve God and Mammon" sums up many of his sayings about greed. Some of the most searching things ever said about greed and money are found in the New Testament. Modern churchmen just don't like the New Testament's remarks concerning property and wealth and the daily anxiety of the poor. It is quite uncompromising in its standards of judgment, a standard which was not overlooked in the church until recent centuries.

When Benedict founded the first great Christian order in the fifth century one of the vows was that of poverty. Since that time the religious orders have almost all included poverty as one necessary condition for those who really would work at a strictly religious vocation. As a matter of fact, all the great religions have been concerned over the dreadful results of acquisitiveness in the human soul. So it comes about that within a kindly and benevolent churchman this disease can breed a rattlesnake, as anyone will soon discover who seems to endanger the sources of his income. Meister Eckhart exaggerates nothing when he says:

> "As long as 'more, more!' is in man, God can neither live nor work in him. . . . To be full of things is to be empty of God."

Greed can deceive the very elect. Francis Xavier once said that every sin in the book had been confessed to him except the sin of covetousness!

### The Multiplication Cure

How can we attack this insidious malady which is choking the soul out of millions? Let us go back to the beginning.

So we want to show off? To be prominent? To be important? So we want never to feel insecure? So we want power over others? So we want this, and we want that!

What is it we *do* want? We want to enlarge ourselves, we want to make ourselves bigger. This is why we are greedy, why we grab, why we are close and stingy and hardfisted, why we lie awake nights figuring how we can make more and how we might lose what we have. We want to blow ourselves up and up and up until we know beyond all question that we are really there, and important, and secure for the rest of our lives. That's what we *really* want! Not to be able to say: "All this is mine," but rather: "All this is me!" To be sure of my *self* is the secret of greed.

Well, if we want to enlarge ourselves there is a process of arithmetic we have somehow overlooked. All we are doing is to add to ourselves as we increase our wages, dividends and holdings. Multiplying is a much quicker method than adding, and the way to multiply yourself is to invest in people.

Suppose you take just one boy, and by your interest and encouragement set him going along a worthwhile track. As the years pass the experience and

(Continued on page 1077)

# PERSONS

The Greater Boston alumni and friends of The American University, Washington, D. C., will hold a tea next Saturday, Nov. 8th from 4 to 6 p. m., at the Hotel Vendome, Boston. Dr. Carl L. Byham, admissions officer of the university, will greet the guests.

The Boston Methodist Social Union will observe Students' Night at the monthly supper and meeting on Nov. 17th, at Brown Hall, New England Conservatory of Music, Huntington Avenue, Boston. The students and faculty of Boston University School of Theology will be guests. Speakers of the evening will be Bishop Paul B. Kern, resident in the Nashville Area of The Methodist Church.

Belgrade (RNS) Dr. Cyril Forster Garbett, Archbishop of York, arrived here by plane from London for a four-day visit to British Ambassador Charles B. Peake, a close personal friend. Although spokesmen for the Anglican Church dignitary announced that his visit was "purely personal and non-official," it was believed that a request had been made for a meeting between the Archbishop and Marshall Tito. Dr. Garbett was also expected to see Patriarch Gavrilo, head of the Serbian Orthodox Church, and other religious leaders.

Rome (RNS) Church and state have different aims, but cannot be entirely separated, Pope Pius XII declared in an address at the inauguration of the new juridical year of the Sacred Roman Rota. He spoke before a group of Rota officials at his summer residence in Castel Gandolfo.

Rome (RNS) Henry A. Wallace, editor of the *New Republic,* New York, and former American vice president, was received in audience by Pope Pius XII at his summer residence in Castel Gandolfo. Wallace, who flew here from Athens, is in Italy to interview leading Italian politicians. He was accompanied on his visit to the Pope by Michael Straight, publisher of the *New Republic,* and Lewis Frank, Jr., staff contributor.

Trinity Methodist Church in East Cambridge, Mass., will celebrate its 125th anniversary on Nov. 15th. A dinner at the church has been planned for that evening at 6:30. The present pastor of the church is the Rev. W. M. Blessing.

Recently, under the leadership of James F. Farr, Conference lay leader, the New England Conference Board of Lay Activities met for its fall retreat at the historic Phillips Brooks House at Harvard University. Among those present were three district superintendents and Bishop Lewis O. Hartman of the Boston Area. The board studied the whole program of lay activities in the New England Conference for the year, with special emphasis on the future indoctrination of church lay leaders and the program of Christian education.

In the course of the sessions, the board accidentally discovered that the bishop of the Boston area had been evicted from his former residence and had been required to move to a home undesirable because of its size and location. Although local churches provide parsonages and annual conferences provide district parsonages, no such provision is made for the bishop of the area. Shocked by this discovery, the board unanimously agreed that the conference lay leaders should meet with other Conference lay leaders of the area and with the bishop to take steps to remedy this situation, with the view to providing through some means or other an episcopal residence commensurate with the dignity of the office.

"Methodism in Motion" is the general title of an Institute of Methodist Progress being held at First Methodist Church, Milford, Mass., on six Mondays beginning Nov. 3rd. Three groups for study and discussion meet in the first period at 7:30, Frank Blackler, lay leader of the church, conducting the group in "Methodist Pathways of Progress," Mrs. Jean L. Sallis leading a women's class in "Committed Unto Us," one of the W.S.C.S. textbooks, and the Rev. J. Garfield Sallis having "What It Means to be a Methodist" as his theme. In the second period at 8:30 there are a series of guest speakers representing various phases of Methodist progress, including Mrs. Julian N. Rae, missionary to Portuguese East Africa, Dr. Frank Singiser of the Massachusetts Bible Society; Mrs. Charles B. Copher, superintendent of Cooper Community Center, Roxbury, Mass.; Professor Ralph W. Decker of Boston University School of Theology and others. A 15-minute songfest precedes the 7:30 study period, and between the two main periods there is a brief assembly for devotions, special music, and announcements.

The Rev. G. Ernest Thomas, minister of the Haddonfield Methodist Church, Haddonfield, New Jersey, delivered a series of addresses recently in connection with the Learning for Life Crusade at the First Methodist Church in Orlando, Florida.

An anti-Semitic movement seeking to get under way in Chattanooga, Tennessee, frankly calls itself the "Anti-Jewish Party." Leaders of the movement announce that its "main purpose is to serve Christianity and America by obtaining enactment of proper laws or constitutional amendments, making it unlawful and impossible for Jews to live in America." It is interesting to note that such organizations invariably invoke the pious camouflage of religion and patriotism, Shakespeare said, "stealing the livery heaven to serve the devil in."

Dr. Harry S. DeVore, 56, president of C tral College (Fayette, Mo.) collapsed on C 14th in the lobby of the Chase Hotel, Louis, and died about half an hour later his room from cardiac thrombosis after tending the evening session of the Metho annual conference of the St. Louis Area The Methodist Church. Bishop Ivan I Holt, St. Louis, who was with Dr. DeV at the time of his death, conducted a spec memorial service for him at Central Coll on Tuesday, Nov. 4th, the day the coll board of curators had been scheduled to h its semi-annual meeting.

## B. U. S. T. News

Dr. Stanley H. Martin, new campaign rector for the B.U.S.T. Crusade Challen Campaign, reports that "much progress being made" toward the Jan. 1st goal. M recent developments include the formati of a "Committee of Twenty-five" in t school itself, and the scheduling of seve alumni meetings.

The "Committee of Twenty-five" was lected by the M.V.S.A. (student associatio with the express purpose of planning a str egy for raising money within the stud body and to select a specific project to wo toward.

Great things are expected of the B.U.S basketball team this year. Two of the bo James Hadley of Kansas and Adam Schu of New York, look as though they have h professional experience, though both of th deny it. It is a fact, though, that Jim Had was once high point man in Kansas colle basketball. The first game of the season w be with the Newtonville Methodist Chur on Nov. 18th.

## Return of 'Emotionalism'

Charleston, S. C. (RNS) Deploring growth of intellectualism in religion, Bish Edwin Holt Hughes of Wisconsin, sen bishop of The Methodist Church, plead here for a return to the "emotionalism t made Methodism successful."

He told the 162nd annual session of South Carolina Methodist Conference "W on the wrong track. We've got good n to tell and we should tell it with our h as well as with our mind."

Scoring those who decry emotionalism the church, Bishop Hughes said the n emotional service he ever attended was the Vatican, where the appeal was not to the eye and the ear but to the sens smell as well, with incense burning on altar.

He added that he was not criticizing emotional appeal of the Vatican service, the loss of emotion in Methodism.

President Arlo Ayres Brown of Drew University (Madison, N. J.) has asked the university's trustees to grant him retirement effective at the end of the current academic year June 30, 1948. He has served in his present position since 1929 when he came to Drew from the presidency of the University of Chattanooga. A committee established by the trustees to nominate a successor is headed by Robert C. Morris of New York City and includes nine trustees and two elected faculty members representing Drew Theological Seminary and Brothers College of Liberal Arts.

Rome (RNS) Protestants in Italy have shown a general increase of eight per cent since the end of the war, with the Seventh-day Adventist and Pentecostal sects claiming the largest individual membership gain—20 per cent—according to a survey made by Protestant leaders here. The survey was said to have disclosed that the increase in Protestant adherents has stemmed mainly from opposition to policies of the Christian Democratic Party and the "intense political activity" of the Roman Catholic clergy.

Under the presidency of Bishop Arthur J. Moore of Atlanta, the Board of Missions and Church Extension of The Methodist Church will meet in annual session, Dec. 9 to 12, at Buck Hill Falls, Pennsylvania. A week earlier, preliminary sessions of the Woman's Division of Christian Service will be held at the same place under the leadership of Mrs. T. D. Bragg. The annual meeting, in addition to the routine business of action on the reports of the year and plans for the coming year, will be the occasion of the commissioning of a large number of young people as missionaries and deaconesses for service overseas and in the United States. One evening will be given over, also, to a discussion on "The Future of Methodist Missions"—looking at the program of advance in both home and foreign missions which is planned for the quadrennium 1948-52 especially. The devotional periods of the meeting will be led by visiting missionaries of all three divisions of the Board.

Professor Edgar A. Emens passed away Oct. 10th at his home in Beverly, Mass., after a long illness. For thirty years Professor Emens was head of the Greek Department at Syracuse University. Chancellor William P. Tolly writes, "We had a deep sense of pride in Professor Emens' skill as a teacher and his standing as a scholar. During his long years of service to the university his department won wide recognition." Professor Emens traveled extensively and was at one time associated at the University of Athens. He was for many years an active member of the University Avenue Methodist Church in Syracuse, New York, and later an active member of Wesley Methodist Church in Salem, Mass. He is survived by his wife, who was formerly Jane B. Benham, daughter of Dr. W. R. Benham of the Central New York Conference. Funeral Services were held at his home, 152 Colon St., Beverly, Mass., on Oct. 13th. The Rev. Henry Shillington, pastor of Wesley Methodist Church, Salem, officiated. Burial was in the family lot at Romulus, New York.

The appointment of Dr. Lloyd M. Bertholf of Maryland as dean of the College of the Pacific (Stockton, Calif.) has been announced by Pacific President Albert E. Burns. Bertholf will report to his new post on February first, coming from a similar position at Western Maryland College, Westminister, Maryland. At Pacific he succeeds Dr. Fred L. Farley who has been dean of the college since July, 1928 and last year was named the first dean of graduate studies at Pacific.

## Wesley, Salem, Anniversary

Wesley Methodist Church in Salem, Mass., celebrated its seventy-fifth anniversary from October 19-26. On the opening Sunday, the Rev. John C. Wingett, Lynn District Superintendent, preached on "The Christ of Yesterday and Today." On Tuesday evening, an historic pageant was presented with a cast of over sixty members; it depicted certain events in the history of Wesley Church from 1872-1947.

The anniversary banquet was held on Thursday evening, the 23rd. The history of the church was read by Mrs. M. Clair Durgin, church historian, in which she pointed out that Methodism in Salem had its inception in 1790 when Jesse Lee preached at the Tabernacle Church. In 1841 the Lafayette Street Church was organized; but, due to a shift in population, it seemed desirable for a group from that church to form the nucleus of another Methodist church in the heart of the city, so in 1872 Wesley Methodist Church was duly organized. The present building was dedicated on April 25, 1889, by Bishop E. J. Andrews.

Anniversary greetings were brought by Edward A. Coffey, mayor of the city of Salem; the Rev. Frank B. Crandall, president of the Salem Ministers' Association; the Rev. Irving Arnold, pastor of the Lafayette Street Methodist Church; the Rev. Arthur A. Newcomb, pastor of the Chestnut Street Methodist Church in Gardner, Mass. who entered the ministry from Wesley Church; Miss Alice Robson, descendant of a leading charter member; Mrs. Seth Morse, oldest living member; Dr. William Patten, president of the board of trustees; and Myron Moulton, church lay leader.

Several former ministers also brought words of greeting. These ministers and their wives present were Dr. and Mrs. Charles S. Otto, Dr. and Mrs. John Hoon, Dr. and Mrs. D. Harold Hickey, and Dr. and Mrs. Lemuel K. Lord. The present pastor, the Rev. W. Henry Shillington, spoke briefly. Theodore A. Holland was toastmaster, and special music was offered by Mr. and Mrs. Richard Nichols. The celebration closed on Sunday, October 26th, when Mr. Shillington preached an anniversary sermon.

## Getting a Kick out of Life

William L. Stidger

*"Sharing Sorrows and Danger"*

Dr. Eugene Antrim, one of my Southern preacher friends, told me of an unusual experience he had a few years ago. He was standing by a hotel window which faced a city street when he heard the squeal of car brakes and the cry of a hurt man. Dr. Antrim hurried out of the hotel to see what had happened and found a large crowd gathered around a street car.

Under the car was a man suffering terribly. The people around him tried in vain to get him out. The police car arrived, and also workmen from the street car lines, but they soon saw that it would be necessary to send for heavy equipment from the car barn in order to extricate the injured man. This would take a long time. The man was crying hysterically, "Get me out! Get me out of here, please!"

It was apparent that the shock of the accident, the pain and the fear had made him frantic. What was to be done with him during the half hour or more that it would take to get the machinery on the spot to lift the huge street car and releae him?

A simple, ordinary, rather poorly dressed bystander solved the problem. He came out of the crowd, crawled under the street car, lay down beside the pinned-down victim, put his arms around him, and began to talk kindly and softly into his ear. The man calmed down, stopped his frightened crying; and, smiling faintly into the stranger's face, said, "Thank you, friend."

In half an hour the lifting equipment came from the car barn. The victim was freed: the ambulance rushed him away; and the man who had lain down beside him quietly disappeared into the crowd, never to be found again.

In that kind act we can find the secret of universal happiness and international peace, even! We admire a person's ability and willingness to walk where other people walk, sharing their troubles and sorrows with them. We should all, as individuals and as nations, develop that talent. I once had a most successful student in a labor community. I asked one of his laymen what accounted for Dick Jones' unusual success, and he told me, "He walks where we walk." I like to remember those words, and the knowledge that there are some who do walk with others gives me much deep joy.

# What's New in the Bible?

CHARLES M. McCONNELL

## International Uniform Lesson for Nov. 16.

BUILDING CHRISTIAN CHARACTER. II PETER 1: 5-11, 3:8

*Directed Diligence*

"Giving all diligence" is the opening exhortation of Peter to all who are building up themselves in the "most holy faith." He was evidently aware of the widespread prevalence of sheer laziness among Christians in the matter of self improvement. There are those who call laziness by the fancy name of inertia and some exalt it into a virtue by larding it over with pious phrases. It adds up to the sin of non-participation in the work of improving one's own self by the cultivation of certain habits and attitudes of the Christian life.

But the devil is overworked most of the time and he surely takes his toll of workmen in his various activities. If anyone thinks he can sin without working at the job he does not know the nature of sin. Of course there is what is known as "the sin of omission" which does not take much effort but it too takes something out of the sinner. Diligence is not enough to qualify one for the Christian way of life. The work has to be directed toward worthy ends. There are good people who sing with energy the old song: "Work for the Night is Coming," with nothing in sight but the night. In fact even the night comes on without much outlay of human energy.

The words of Peter were directed toward the development of personal Christian character. There was a list of things mentioned which Peter thought should be built into one's life. And Peter listed some of the Christian building materials: faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity, and praying. There is no shortage of building material in this list, and there are other things available to add.

*Growing from Within*

In the process of building which Peter described for the benefit of all Christians one thing must be kept clearly in mind. Life is not a building made out of certain materials added by workmen skilled in Christian character building. It grows from within and is not built up from without.

Therefore Peter's exhortation to "add to your faith" a long list of things "that pertain unto godliness" is too simple a process of developing Christian character. If you add one thing after another to life all you get is an accumulation. But Peter did not mean to cover every process of Christian character building. He expects us to use our own intelligence and become diligent in providing the conditions for growth.

Cabbages grow from within. They add leaves at the heart, not to the outer edges. But the nourishment comes from outside the plant. That is what Peter had in mind when he wrote to his fellow Christians this advice: "Keep yourselves in the love of God."And to this he added the following explanation for the source of Christian character: "Now unto him that is able to keep you from falling and to present you faultless before the presence of his glory . . . be majesty, dominion and authority. . . ."

What has been said about the process by which individuals grow from within also applies to groups, whether they be local neighborhoods or powerful nations. A community cannot be developed as an integrated group which definitely operates for the highest good of all members of the group by merely adding good things. The spirit of community develops from within the hearts of its members. The world will not be developed into a great, cooperative, mutual aid society by adding things one to another, no matter how good they are in themselves. The answer to life's meaning is not found on an adding machine.

## Statement on Yugoslavia

More than 2600 Protestant clergym throughout the United States have sign a statement endorsing publication and d tribution of the report of seven fellow cler men who visited Yugoslavia recently on vitation from the government of Yugosla to investigate freedom of worship in t country.

The seven clergymen who are publishi their report which will be presented at me ings in cities throughout the country, cluding a meeting in New York City Nov. 7th at The Broadway Congregatio Tabernacle, are:

The Rev. Emory Stevens Bucke, editor ZIO HERALD of Boston (Methodist)

Dr. Guy Emery Shipler, editor of T *Churchman,* New York (Episcopalian)

Dr. George Walker Buckner, Jr., editor *World Call,* Indianapolis, (Disciples Christ)

Dr. Phillips Packer Elliott, pastor, First Pr byterian Church, Brooklyn; Editorial Co cil *The Presbyterian Tribune*

Dr. Samuel Trexler, former president, Lutheran Synod, New York

The Rev. Claude Williams, People's Instit of Applied Religion, Birmingham, Ala.

The Rev. William Howard Melish, assist rector, Holy Trinity Church, Brooklyn (E copalian)

Accompaning the clergymen as memb of the group were:

Edmund Devol, M. D. of New York a

Dr. Jean Nussbaum, physician, and secret general of the International Association the defense of Religious Liberty, of Pa France.

The statement signed by the 2600 cler men decleres:

"Seven Protestant clergymen recently ited Yugoslavia to investigate, on the sp charges (1) that the people of Yugosla are denied freedom of worship, and that the conviction of Aloysius Stepin Roman Catholic Archbishop of Zagreb, charges of collaboration with the Nazis w in fact, an instance of religious persecuti They made the trip in the interest of wo peace and understanding among nation

"The members of the group hold p tions of responsibility and trust in their spective churches. They are highly respe by large numbers of church people. Cle their findings are of deep interest to t fellow clergy and to the public generall

"The announcement of their projected it was the occasion for attacks upon t competency and motives. These attacks w renewed on the release of their brief liminary report to a press conference in grade. Newspaper reports distorted the lease and destroyed its value to an u judiced public.

"The group is preparing a full, join port.

ZIONS HERALD

"Prior to its release, we cannot, of course pass upon the report itself. But both the standing of the authors and the importance of their findings entitle them to an uncensored hearing. For that reason, we endorse the publication and distribution of their holding of meetings at which they may be presented. Our sponsorship is entirely in the interest of freedom of speech and press, and we are confident that our fellow clergy and the public will welcome, as we do, an opportunity of judging on its merits a report covering a matter so closely affecting world peace and international goodwill."

## Status to Non-Catholics

WARSAW (RNS) A new government decree, signed by President Boleslaw Bierut and published in the official gazette, gives full legal status and recognition to three non-Catholic sects which had either been discriminated against or had occupied a minor status under former Polish regimes. They are: the Evangelical Reformed Church, the Mariaviten Church, and the Old Catholic Church.

Although Roman Catholic leaders have so far issued no official comment on the new law, the consensus among them appears to be that its purpose is to weaken the prestige and influence of the Catholic Church by encouraging proselytizing activities by the non-Catholic sects.

(In a recent joint pastoral letter, the Roman Catholic hierarchy of Poland warned Catholics against 'sectarian activities breaking up the nation."

"We are struck," the pastoral letter declared, "by the great audacity and obvious feeling of impunity shown by the sectarians, especially in the press.")

The Mariaviten Church, which was established by dissident Roman Catholic priests and nuns at the beginning of the present century, was for many years forbidden to carry on any activity outside Plock and a few other towns where they had their headquarters.

According to Roman Catholic circles, the granting of official status to the Old Catholic Church, formed by dissident Catholics who refused to accept the dogma of Papal Infallibility in 1870, has been prompted by a desire both to undermine respect for the Vatican, and to underscore propaganda against its international spiritual authority.

Last year a union was announced between the Mariaviten and Old Catholic Churches, the churches agreeing to pool their resources under a common church government, but each maintaining its own internal organization and doctrinal teaching. Named head of the united church was Old Catholic Bishop Prysiecki, with Old Catholic Bishop Faron as first assistant and Mariaviten Bishop Zygmunt Szypopold as second assistant.

# Wesleyan Service Guild

# Potential Power for the Church

HELEN M. LOOMIS

*At guild conference weekend, Casa wasco, N Y., Sept. 13-14*

"I am a Methodist too, but I have been attending a Catholic church in order to attend at all." This was the response of an attractive young woman in my neighborhood to my explanation for not having been at home when she called. (I had been attending a church conference.) "I am a nurse. When I was in training I couldn't possibly attend a morning service in my own church. You know how it is, we have only the eleven o'clock service."

"I am a Christian but a non-church going Christian now." This was the comment just a few days ago of a foreign born friend of mine; the product of mission schools, in fact. She was left a widow with three daughters to raise, and for some reason the church in a large American city has not made enough of an appeal to make her want to go.

A day or so after I talked with my neighbor at my door I sat opposite a woman in a New York restaurant. She seemed lonely and wanted to talk. I found she was a visitor and a Methodist. She was a successful teacher from a midwestern city who was trying new ideas and succeeding in the business of inspiring young people to richer living. She, too, had stopped regular attendance in her own church. At first it was because a minister she particularly liked had left the church. Then she visited other churches. But her conversation that day indicated that she felt some loss and really wished she was still a part of a church.

A few days ago a young secretary in my office said, "I went out last evening and we didn't have a single drink the whole evening. At first I thought the boy was cheap. Then I discovered that he belongs to a church organization which sponsors athletics and the boys just don't smoke or drink. I really think I enjoyed the evening more than those when I drink." In the conversation which followed it developed that this girl had lived with an invalid aunt for a number of years and could have no dates at home. Actually that is what most girls in cities are faced with — no place to entertain their dates. This girl is not a Methodist but she has not yet found in her church an answer to her everyday problems — any more than young Methodist girls have.

"I am not a regular attendant at church these days. However, I feel my contribution is made in larger ways." These remarks came from a prominent young woman, well known in a Christian international organization. Time was when we believed in example!

" I am tired on Sunday mornings. It's my only morning to sleep. I just cannot go to church. I have to wash, iron, press, mend, wash my hair, and get ready for the next week."

And on the other side of the question came the opinion, "You put entirely too much emphasis and importance on going to church. One does not need to go to church to be a good Christian. I am sure I am just as good a Christian as most of those people who go to church regularly. After all just because going

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# GI KATE

ANNE W. GOULD

John was worried about his sister. This war had taken him away from her and she was only a kid. A good looking red headed girl like Susie needed a man around to take care of her. She wanted to follow him from camp to camp but she was too young. She didn't know how to do anything to earn her living. Just like the army to get him the day she finished high school. If she'd only had a chance to get a job and work for a year or two he wouldn't feel so bad about it.

Mail call and as usual there was her letter. She was coming to Massachusetts whether he liked it or not! Golly, what do you do with women like that? Maybe it was better that way. He worried more about her being in Shadewell without him than he probably would if she were here where he could keep up with her. She was a sweet kid, not another sister in the world like her. And he was the only one left to take care of her. What if something happened to him? Where would she go? What would she do? Gee!

"Sarge, can I have the day off next Monday?"

"Are you *crazy?* What's eating you?"

"Aw, Sarge. My sister's coming and I've gotta meet her and help her find a place to live. She's only a kid and she's determined to follow me around."

There was raucous laughter. "Nuts. Try a new one. You guys and your sisters make me sick!"

"Hey, Sarge, he really *has* got a sister. I know. I've seen her picture and I've read her letters. She's OK too."

"Is this somebody *both* of you know? What's the girl got?"

"I resent that! She *is* my sister and she's a swell kid. I've raised her since she was 12. Our parents are dead and I'm the only one to take care of her."

Red Logan looked at John seriously. It was bad enough for a man to have a wife. But a sister! And she wanted to follow him around! Whatta worry. Red went to the office to check the records.

John wasn't too discouraged. He scuffed his way through the dust to the mess hall.

That night John felt a hand on his shoulder as he sat in the service club writing his letters.

"OK Kid. You're off on Monday. You're off on Tuesday too. Where's she gonna stay?"

"Thanks, Red. I don't know. She's pretty good about finding her way around. She'll have some idea."

"Good luck. Let us know where to find you in case we need you. And bring her around sometime." There was a gleam in his eye and John knew Susie would never hit the base if *he* could help it!

The 10:00 a. m. train was on time and swarms of tired young mothers with crying babies and whining children were climbing down the steps of the dirty, crowded coaches. John looked anxiously for the red head he knew he would see. And suddenly there was a butter ball of a girl bouncing down the steps looking as fresh as if she'd been on the train an hour instead of 24 hours. A pair of sharp blue eyes had picked him out of the crowd of uniforms and she made her way straight to him.

"Hi-yah, Bub. Gee you look *handsome!*"

"Hi-yah, Sis. You're pretty cute yourself. Too cute to leave around for long. Let's get out of this, but quick."

"I'm hungry."

"You're always hungry. I thought you were going on a diet."

## The Homemaker's Corner

Mrs. Harry A. Burnham

*A Grandmother Repines*

My college grand-daughter recently spent a few hours with me. Whew! What a whirlwind, and what a lot I learned!

When she had gone, and I had caught my breath, I found myself somewhat discontented because of the things I had missed. Here are a few of the things I found myself wishing:

I wish someone had told me some of the biological truths which the young people of today know and take for granted. I wish that such matters had not been taboo in the conversation in our home, and that the best periodicals of my early reading days had been more honest and less silly on such subjects.

I wish I could have worn as few clothes as my grand-daughter wears, and, consequently, have had as few colds as she has. I suppose that her whole outfit, when she is clothed and in her right mind—and looks it—does not weigh as much as one of the flannel petticoats I used to wear.

When I think of the bangs, "rats" and combs with which my head used to be encumbered I wish that bobbed hair had come into vogue much earlier.

I wish that less had been said about being "economical" and more about how to make and keep a rational family budget.

I wish that the people who have so much to say about the "Youth Problem" of today could thave a confidential chat with my grand-daughter and some of her "peppy" winsome, and withal wholesome friends.

And last of all, I wish that I might live to see my grand-daughter's grand-daughter. For if the ratio of improvement continues through the next few generations there will be nothing left to wish for, except nostalgically.

## Our God-Given Freedom

God, in His infinite wisdom, having created all men free, instilling in them qualities of independent judgment, calls upon us today, as Christian people, to maintain the God-given freedom not only for ourselves but for all men everywhere. For it is our conviction that all liberties, both civic and religious, are bound together, and when one is violated all are endangered.

In order to enjoy the fruits of religious liberty we also must at one and the same time, maintain our intellectual, political and economic freedoms.

Since the foundation of all our freedoms is the dignity of man created in the likeness of the Eternal God, it is our first duty to extend the rights of conscience to all people irrespective of their race, color, sex or religion (or lack of religion).—From Manifesto on Religious Freedom, Baptist World Alliance.

## John L. Cairns

H. Daniel Hawver

In the death of the Rev. John L. Cairns, on October 17th, in Salem, Mass., where he had made his home since his retirement last May from the active ministry, Methodism lost one of its truly resilient and lovable personalities. He had this ministry for a period of forty-one years.

It is not to be wondered at that from a parsonage home and from the instruction of a father-minister, this son should have aspired to the work of his father before him, and was able to accomplish it with such noteworthy honor to himself and to the church. He had doubtless heard from his father's lips the more serious and the lighter sides of this ministry, and came to evaluate it beyond anything else in the world as a life of noble service to mankind. And over the years, side by side with his beloved sister, Lavina C. Cairns, he brought honor to his profession and was, in turn, honored by it.

John L. Cairns was a minister whom people can remember in love and regard with respect. No one ever called him radical; no one ever called him old-fashioned either in his views or in his preaching. He knew how to be progressive without losing his balance, and how to be conservative without being reactionary. He knew how to conciliate without compromise. He never allowed himself to be washed ashore by the cross-currents but held to the main stream of events, and consequently became a man of rare usefulness as a pastor and administrator, and as a leader in his denomination. No one ever ventured to predict what he would say under a given circumstance or how he would say it; but all knew that it would be in character with his exalted concept of Him whose servant he was.

He was a refined and genuinely human person. He was never just ordinary. The resentments that destroy lesser men held no possession over him. He admired the faithful in their obscure occupations and respected the distinguished in their high stations, being at ease with everyone without compromise to anyone. There were the qualities in him which no man could take for granted: the qualities that make the difference between one man and another. It was this quality that no man can take for granted which interests us most in men, and in him it was an integral part of his splendid nature and bearing.

The memorial service was held in the Wesley Methodist Church in Salem, where he was at one time pastor, on Sunday, Oct. 19th, at 2:30, and was conducted by the pastor of the church, the Rev. W. Henry Shillington, assisted by the Rev. Dr. John C. Wingett, district superintendent, and the Rev. Dr. H. Daniel Hawver, pastor of the Methodist church in Newton Center.

"Well, I tried. But the people I worked for after you left liked pastry and I had to try it all."

"Yeah, I can see. Did they get any?"

"Oh John, quit teasing. Just look at all those men!"

"I will, but you're not going to. How about a delicate dish of ham and eggs?"

"Rather have hot cakes but. . . ."

"Two orders of ham and eggs. . . ."

"I have a surprise for you."

"It's gonna be good. I've got a feeling."

"I've got a place to stay and a job all rolled up together so you don't have to worry about me at all. I've been writing to the YWCA up here for a long time and they told me about this family. They need someone to take care of their kids and cook a little."

"What's their name."

"Mrs. Bergenstein. I've got a letter from her right here. They expect me today."

"Gee, Sis. Why don't you tell me these things? I could have looked them up and everything. You don't know them you know. And with that name."

"Now Johnnie. I was only trying to help. And besides, you're a fine one to mention *name!* All dressed up in that fine uniform and about to go over to help people with those names out!"

"I know, Toots. I'm sorry. Only. . . ."

"Let's go see'em together now. How long do you have?"

"Today and tomorrow. Let's go."

There were the usual difficulties finding their way around a new town but people were extraordinarily good about helping. They were the sort of boy and girl people wanted to help somehow.

"Gee, it sure is a big house. Do you suppose I'll have to keep it clean?"

"You don't have to take the job at all if we don't like the people or if it looks like they're going to ask you to do a two-gal job. Just remember that. And don't just jump at it. We can find you a room somewhere for awhile."

"OK Bub. But they sound like nice people in their letter."

There was a long pause between the time they rang the bell and the moment they first heard footsteps. When the door opened there was a kindly looking lady standing in the doorway, looking directly at the couple with a friendly attitude they both liked immediately.

"I'm Susan Worth and this is my brother John. I've come to see you about the position."

"Hello, Susan and Hello, John. Come in, won't you? Susan, you don't look as if you'd been up all night! Aren't you just the least bit tired after that trip?"

"No, not very. I was so excited about seeing John I didn't mind a bit. I haven't seen him for six months!"

"You do look alike. Having a sister is something of a responsibility, isn't it, John? And you seem to have done a splendid job of raising her!"

"Thanks, Mrs. Bergenstein. I came along with her to meet you. I want her to be comfortable and happy."

"Of course. I understand. Well, Susan, you said you liked children. Would you like to meet ours?"

"Oh yes. Very much."

It was two hours before final arrangements were made for Susan to accept the position. She was not to begin work until John returned to camp Wednesday morning and in the meantime they were both to stay with the Bergenstein

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## A Job for the Unafraid

*Allan Knight Chalmers*
*Minister of Broadway Tabernacle, New York City.*

We should look closely then for awhile at these people who walk what we often speak of as the Christian Way of Life. They do not all think alike nor act alike. Some of them are pacifists and some of them are crusaders for a holy war. Some are monastics and others are advocates of a social passion. Some of them are fundamentalists, others are neo-orthodox, (as they like to be called in these days,) and others are liberals. They may be as different as John Henry Newman and John Bright, who lived during the same span of time in a very difficult period in England and who apparently had no contact at all throughout their whole lives. Sometimes they seem to be almost direct opposites but they are marked by this quality of being unafraid, of being unimpressed by danger, of not succumbing to the terror of it, of not being turned a side. They are marked also by a quality of persistence, a stubborn and at times dogged faith in the nature of man and the meaning of life. They bear the name by which they are known —Christian—because they look to One who stood barehanded against a power which, not only threatened to but, did conquer the then known world but who never was daunted by it nor believed it could win. And that One called men to a job which could only be done by The Unafraid—these who were the quiet and unshaken, determined people of the earth, who could be heroic if need be but who did not care whether it seemed heroic to any one else. They are those who knew that the way to get a world which was founded on love was to begin it where they were and to be unworried when or even if they won in any moment of their own lives.

To be unafraid does not mean one knows no fear. Fear comes from the old Anglo-Saxon word for danger. Danger is an objective fact. There it is whether you succumb to the terror of it or not. To be afraid, the dictionary says, is "to be impressed by fear." The unafraid, therefore, are the people who are unimpressed by danger. They are not stupid, they do not say it is not there, they only say we are not going to be turned aside by any terror of it.

The job of the Christian way of life is difficult, partly because it has to compete with secular heroisms, but even more because it has to be more down to earth, more tough minded and spiritually realistic. In isolated moments of heroic achievement you can do a grand deed. These are detached services. But the real jobs, the vital jobs, the ones which actually change life, you do not do, you just live.

We should then look very specifically for a brief catalogue at the kinds of jobs I mean which require this not too common ability to persist in the day by day. I can introduce this class of really important, but also very difficult jobs, by a remark one often gets at forums on peace. Some one is almost certain to ask you "But are there not things worse than war?" My answer is first of all a categorical affirmative "Yes, of course there are," but then I always make the comment: "That that does not mean that war is thereby justified because I do not know of things worse than war, of which there are many, which going to war makes better." Then I like to illustrate my answer to the question by listing a few of the things worse than war.

There is "The Shroud of Color," as Countee Cullen describes the death sheet which smothers a whole race.

There is "The Crime of Punishment" as a man who started to write a book about prisons called his title. He had intended to call his book the "Punishment of Crime" he called it when he was done the "Crime of Punishment." Now mind you I am not saying do nothing about crime. I am not saying open the doors of the prisons and let all of the criminals free. I am saying that the way we put men behind bars and think we have done all we can to solve the situation, is one of the things which is worse than war. I have been in too many prisons and seen too much of what they do to men to be able to find a place of placid peace for myself on this earth while persons continue to exist as they are.

This list is not supposed to be exhaustive nor am I talking about the problems as such they are merely illustrations for the momen and I use them to show the enormity of th difficulty and against this big job to throw the Christian solution.

It lies in the principle of the Christian com munity. I do not see myself how a man ca tackle this job of the Christian life by him self. He has no chance to win if he work alone. But when a man is a part of a fellow ship which is aiming at this realistic idea o a Christian community, he can disregard thi accidental quality in his own individual suc cess or failure.

You and I, either individually or collect ively, cannot do all of these essential jobs We do not have to. But we do not do wha we can unless we have sense enough to se that our individual lives belong to and ar part of the Christian community. Where yo stand, as far as your life touches the worl at all, be true to that idea. You belong to th Christian community. Through that livin fellowship, generation after generation, th idea is held and given substance. Drop th complacent idea that this job is too big fo you to do anything about it. That is to easy an escape, too comfortable an evasion You do have something you can do abou it, something which only you can do. Yo are not isolated from the things which ar un-Christian. Without moving from you tracks you can effect this common life. Yo can make a difference in the world wher you touch it. It is neither easy nor dramat ically exiting but it is useful and strangely unexpectedly satisfying to face the harde job man has to look at—the job of being Christian in the daily life of a pagan, and se fish, and cynical world. There is a job to b done today which can only be done by Th Unafraid.

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## The Inside of Preaching

John Homer Miller

*Minister of Hope Congregational Church in Springfield, Mass.*

The first, and most important, element that should go into every sermon is the personality of the man who is doing the preaching. A sermon is a man impassioned by an idea. It is an idea made flesh, alive, by one man to another. That is why a ermon differs from a lecture, and a preacher rom a professor. A lecture is designed to nform; a sermon is designed also to inspire, o convince, to persuade, to convict; to reach verdict.

The most important part of a sermon's reparation is the preparation of a preacher imself. A wise preacher attempts as far as ossible to withdraw himself from the world as Sunday approaches, to recreate and recondition himself. He avoids every possible personal contact and appointment on Saturday. Every worship service is a new experience. The fact that a preacher must preach every Sunday is good discipline, both for himself and his people. If he doesn't feel like it it is his job to make himself feel like it. The preacher in a Protestant pulpit has upon him a burden which a priest in a Catholic church knows nothing about. Though the good Protestant may regard the sermon as a minor detail yet he thinks it is everything in a worship service, whereas it is only a minor detail to a good Catholic. Ritual, mass, and the Sacrament are the thing. Moreover, the priest has the whole Catholic Church behind him. It makes no difference if the congregation likes him or his sermons; their loyalty is not to him but to the Catholic Church. In contrast, the poor Protestant minister stands pathetically alone. He speaks with no authority except as people are convinced of his sincerity, that he represents what he speaks. People no longer go to church out of mere force of habit, nor d they go to church for social advancement or political advantage as they once did. Worshippers come because they want to. Religi used to be compulsory. People conformed worship because things would happen to them if they did not. Today religion is voluntary. A man is religious only when he wants to be. For instance, let a preacher try telling you that the Congregational church or even the Protestant church says so, and you would smile and wonder how any man could be so naive. Let him try to convince you of a certain truth by saying that Moses said so, or even the Bible says so, and you would not be greatly impressed. You will listen and be persuaded only as you are convinced of his personal sincerity and as you see that what he is telling you is backed by the facts of life and of the universe. A Protestant preacher must be something in order to do anything.

The next thing that goes into a sermon is some one single idea. A sermon should never contain more than one central idea. A good preacher never gets away from it. He simply walks around that one idea and illuminates or throws light upon it from different directions. One of the most pointed descriptions of preaching came from a church member—"When you stand up to preach you remind me of a baseball player. You stand at home base and state what you are going to talk about; then you go to first, second, third bases and finally when you finish you are


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back at the home plate, the place you started from." The preacher's task is to walk around a sermon's central idea, to evaluate it and interpret it in the light of what he thinks is Christ's gospel. The preacher's one mark of distinction is that he seeks to interpret everything from the Christian viewpoint. When he does that he gives people what they cannot get any where else. The preacher differs from the psychologist, the economist, the philosopher and the news commentator not so much in what he talks about but how he talks about it. His job is to evaluate everything in terms of the Kingdom of God. No layman, therefore, should judge him or his sermons in terms of his own special interest or hobby. You like one sermon better than another because it happens to fit your particular experience or special interest. You dislike another sermon because it touches you where you are most sensitive. The preacher knows that he is a meeting place of specialties, and must not be carried away by anything but Christ and His interpretation of life.

The next element of a sermon is the people who make up the congregation. The wise preacher never forgets his people for a moment when he is preparing a sermon. He keeps close to them. He thinks of their problems, their hopes, dreams, aspirations; their joys and sorrows, triumphs and tragedies. The effective preacher is he who maintains the confidence of his congregation through personal friendship. When a relationship of mutual confidence exists between the pastor and his people then when he stands up to preach his consciousness of them and their consciousness of him is increased and heightened as the service of worship progresses until they both lose themselves in the consciousness of something greater than themselves.

When I preach, I am frank to say that I am out to convince, to persuade, to reach a verdict, to get results. To be sure, I know that any sermon I preach is not going to save the world, or even very many people, but it is enough for me to know that any sermon I preach may help just one person. That makes any sermon worth-while, significant and even sacramental.

## The Changeless Word for a Changing World

Mark Depp

*Minister, Centenary Methodist Church, Winston-Salem, North Carolina*

The Gospel is the same yet with varying accents and emphasis because of changing moods and needs. It would be intolerable that it should be one thing today and something else tomorrow; it would be equally intolerable if it should be indifferent to the problems of continuing life. The church must not be an echo of some circumstances or situation but a voice speaking to it in challenge, encouragement—somtimes in protest and rebuke.

Once the mission of the church was largely among the poor and lowly and one of its tasks was to be of comfort; now the church is made up of middle class and even well-to-do people: look at our cathedrals and institutions, and perhaps how our business is not so much the comfort of the afflicted as to afflict the comfortable and to get them to share Jesus on easy suspicion about wealth.

Once we heard a good deal about religion's debt to science—it's regard for truth and so on. Now it must be the need of science for the value of religion. Our concern is not so much with means as with ends, and this will be a chief contribution of religion in a scientific age.

Half a century ago we were beginning to hear of the social gospel—it was very much in order and still is. But it is altogether possible that there are now those who are so concerned with public problems as not to come to grips with their own personal problems. There are those interested in a better social order who seem to have little interest in being better persons.

## Footnotes To Homiletics

H. Hughes Wagner

*Minister, Trinity Methodist Church in Springfield, Mass.*

Admittedly the major factors about preaching have to do with the content of the message, the techniques, the tools, the spiritual needs and hungers of the people, etc. These matters are in the body of the text on homiletics. Any frank and realistic survey of the preacher's raw material, the average congregation, from the standpoint of its "workability," ought properly to go in the footnotes.

Still, after the preacher has been at it a few years, there are a good many things he learns about the folks in the pews which he was not taught, and probably could not be taught, in theological courses. That is, he learns them if he is capable of learning. When and if he does, some of those things are something of a shock. But if he is smart he will come to terms with them. And if he is a true prophet he will use them to the glory of God.

He learns, for example, or ought to learn, that the average mental age of his congregation is fourteen years. More startling yet, if he is honest, he learns that that is his own mental age, too; that the "adult mind" is exceedingly rare and the authentic intellectualist almost non-existant—at least in his Sunday congregation.

He learns, or ought to learn, that the folks in his pews are not particularly interested in pure religion; that they are largely theologically illiterate; that there is very little real response to denominational loyalty as such. Such things he learns—the hard way.

They lead to conclusions: the jargon of the intellectualist has no place in the Sunday pulpit; declarations are more effective than labored arguments; one illustration is worth a dozen definitions; the use of imagination is important; the positive content of the faith must be asserted, especially in Protestantism where "progressive education" technique and "freedom of belief" ideals have rather painfully backfired.

Such matters are all footnotes.

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## The Pastor As Preacher

Edward J. Reese

*Minister of Mt. Vernon Methodist Church in Danville, Virginia*

Twenty-five years ago, a nation in Europe had used gas in warfare. Some of us left this school to minister to victims of mustard gas warfare, each of whom seemed most hopeless and helpless. Twenty-five years ago it was said that the most impossible thing to be accomplished was the splitting of the atom. Science would not take "no" for an answer, and Hiroshima and Nagasaki stand out in pathetic reviews as a contradiction of the statement upon the impossibility of atom splitting. In comparison of the two, atomic energy makes mustard gas warfare seem as harmless and as wholesome, and almost as delectable as the mustard we spread on a Saturday night hot dog. In a piece of pitchblend half the size of my hand there is stored up atomic energy equal to that obtained by exploding 13,000 tons of T. N. T. If the atomic energy content of a piece of carnolite the size of my hand were used in full, its power would equal that created by the burning of 3 billion pounds of coal.

Against the baffling demands of an atomic era, the church insists upon a sane presentation of the Christ once revealed to a questioning disciple. When the Father is revealed in his sheer humanity, in his unimpeachable divinity, in his intimate concern for each and all of his children, irrespective of their color, clan, nationality or background—this revelation will be convincing. It is permanent. It is sufficient.

This leads me to say that the type of Christology which you present, and in which you believe, is of vital importance. If you possess any questions about Christ, in his dear name get those questions answered before you go out to preach to an age fed up on speculations and exasperated by interrogations. This does not suggest that you are to know everything—that you are to be dogmatic, but that your preaching shall possess a calm spiritual positiveness which is healing and wholesome. A shaky Christology, preached and taught, will breed jittery minds and tempetuous souls in an age when the waves are often so high that mariners call again, "Save us, we perish."

In that sermon twenty-five years ago—forgotten by everyone except this preacher today, a word was said concerning the matter of bringing our questions to the pulpit, and exposing all our doubts to the sheep, who look up and are too often left unfed. Then I said, and now I repeat—the world into which we go is not particularly interested in "Q" documents, or in the fact that there were two or more Isaiahs; or whether or not Jonah or the whale did the swallowing; or whether or not Jesus walked on the sea or on land. But the world of those two dozen years ago did want to know if the Bible had any documents of truth worth knowing; if the Prophets had a message for our day; if there could not be found in the book of Jonah the John 3:16 of the Old Testament; if Jesus trekked the dusty trails of my parish and walked over the troubled billows of our souls. It wants to know the same today.

It has often been said that John Wesley did not major in theology, that his major emphasis was Christian experience. This is echoed in the soulful sentences of the Wesleyan hymns. The Wesleys preached the authority of Christian redemption. How oft the personal pronoun was used in their preaching, their writing, their prayers, and in their hymnology—our church fathers spoke with the authority of an experience of Christ which could not be denied.

Science speaks in its chosen field the words of scientific authority, and the world tremblingly hears. Religion speaks through experience and theology and the world takes sympathetic note.

Both progressive and conservative theological camps are urgent in their endorsement of the preaching of theology in this mid-twentieth century. The drift is quite wholesome in which theology—the word of God, is preached; not bigotry, not having the last word, but a theology of belief, a theology of tolerance without weak compromise. The world to which we preach wants to know if we know anything. It wants to know if the preacher has secured any late news from God. If so, tell it. Probably the men of the modern pulpit who are doing their most constructive preaching are sticking to this theme—the theme of Christian experience, expressed with a calmness of authority. Nothing else but a word founded upon spiritual authority will suffice for this hour when fears are rampant and frustrations are dominant and daily needs are terrifying. Such a word will heal hearts draped with recent tears brought on by losses and long nights of waiting during the cataclysmic conflict which eventually caused the foundations of civilization to shake with unprecedented confusion and furor.

Do not draw back from the ministry of pushing doorbells. For by way of a doorbell often a heart is entered and won for Christ. That minister who naively boasts that he pushes few, if any, doorbells in his parish will be a stranger to his people, and they, in turn, will be strangers to him. Upon your entrance into that pastorate which awaits you, be not tardy in finding your people, learning them, and soon the fragrant flowers of pastoral affection will blossom along parish paths. Then, will you be able to ascend the pulpit possessing proclamations which are close up to the needs of the people. What is more to be desired in this Christian ministry than a shepherd-hearted man in parish and in pulpit in whom the Spirit of Christ delights to dwell.

The most distant portion of the world's globe is less than fifty flying hours from any other spot. Who knows but that when some of the theologues who laugh, play and pray on Beacon Hill today return twenty-five years from now, in the Preaching Conference, that the fifty flying hours distant will be reduced by half that amount. Atomic eras make most everything to be just where you are now! The day for sectionalism has ceased. The day of nationalism is dead. The day for each of us to become ecumenicalists has clearly dawned. How can we be otherwise and serve our day and generation?

Gone are those days when we belong to any section. Gone are those days when we

(Continued on page 1078)

## Miscellaneous Advertisements

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## Guild Expansion Program

The Wesleyan Service Guild expansion program, a plan to triple membership, units and service, was launched this summer and early fall at some 50 conference Guild weekends throughout the nation. Conferences and special area meetings are being arranged for the winter months as a part of the training program to enlist leadership for the year's activities.

The need for expansion has been felt more acutely, perhaps, in the Northeastern Jurisdiction than in any other. This is true largely because of the concentration of business, industrial and professional women in the area and the natural results of such concentration —i.e., over-activity for the mass of people with little attention to the individual woman and her needs. Because the guild recognizes the urgency of enlisting the participation of gainfuly employed women in Christian endeavor and decision it is tempering its program to the times.

The guild expansion program has not only the blessing but the whole hearted cooperation of the Woman's Society of Christian Service whose leaders have given generously of their time and energy to aid employed women in their efforts to increase membership. The woman's society looks to the guild for much of its potential membership since many guild members become women with families of their own and a desire to participate in the day-time program of the church.

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## Potential Power for the Church

(Continued from page 1069)

to church means something to you does not necessarily mean that others get the same inspiration out of it."

These are all resonably accurate reports of comments heard in the past two months from single women from twenty-three to forty-five, all of whom work hard to earn their livings. There are many other points of view which should be presented if one is to get the total picture of what the church, and more specifically the Wesleyan Service Guild, is up against in this present day.

Trite, but it is worth repeating that most people need the church even more than the church needs them. But the church needs all people. There may be some who work with large numbers of people and do not need to worship, or serve, or meet in groups in the church. The increasing number of women working in groups in offices, schools, factories, places new responsibilities on the church. The church must help them find God, learn to worship and experience those spiritual values which exist and form the basis for right living whether individuals find them in solitude or in groups. Many there are who say they find and worship God in nature—but few there are who actually do it. Many city people can't afford many "country" experiences. Those there are who say they cannot find God in church or church services but even rarer are those individuals who find and worship God without any influence of the church or Christian people who have found their inspiration in the church. This Kingdom of God we often talk of so glibly is in this great church. Where else?

The Wesleyan Service Guild is seeking to face reality in the situation it faces. Those who are building the program have sought far and wide the reaction of working women within and without the church to find out why most of them are not in the church, for most of them *are not* in the church. Perhaps it is wishful thinking on the part of that leadership, but they believe that whether or not the fact is easily recognized, it is a fact that the church is the place where most people find the Christian way of life, and through which they share it. "As a man thinketh in his heart, so is he" and Christianity is primarily concerned with the innermost heart of man and the motivation of life that comes from a complete dedication of life to Jesus and his way of life. The Wesleyan Service Guild has a program and plan for putting these ideals across to women who have been out of touch with the church, or who have never had contact with the church.

This program aims to take the women where they are. Where they are may be outside the experience of some of those who have never understood the completely unchurched groups—the majority of Americans now. In order to meet these women where they are those who are in the church and who have always been in the church will have to learn tolerance and wisdom. They must forget many old ideas and start again to work with adults who are old beyond their years in the experience of making a living, taking responsibility for the material things of life. But many of these adults are babes in arms in spiritual living and as a consequence have developed doubt and cynicism, hard boiledness and false sureness. Few of them feel any particular need for what they think the church has to give them. Unless the church learns fast and loves greatly, she has little to give and may fail in a day when her contribution should count for much in the life of the world.

There are some 9,000,000 members of The Methodist Church of whom 4,000,000 are women. More than a third of the women of the United States are working for incomes and that number is increasing daily. The Wesleyan Service Guild has over 3,000 units and more than 70,000 members. Some other women are reached in the evening circles of the Women's Society for Christian Service.

Sensing the urgent need of these women for the church the Wesleyan Serviice Guild has launched a program to triple the number of guilds, the membership and the services of the guild in The Methodist Church of the United States and other countries where the movement is growing.

## GI Kate

(Continued from page 1071)

family in their home. John liked the people and Susan was happy about everything.

They were on their way back to town, a show, dinner and to pick up their bags at the station.

"Don't you just love those people, John? Isn't she nice? And those children are adorable. They seem well behaved too, didn't you think so?"

"Yeah, Sis, I did. Now, you do the best you can to help those people. I'll probably be around to see how things are going for awhile and if you like them it will be a load off my mind."

"Sure. John, you remember what you said about their name?"

"Oh sure. Forget it. I'm sorry. Let's go in here. I've got to phone."

"Who? Why?"

"Just got to call my Sarge. He's like a mother. Gets all worried if I don't call him up every so often."

"What did he say? Did he want to move me? I'll bet he did. Is he cute?"

"Look, Sis, sargeants are very poor people to know. They are full of bad news and this one is no exception."

"What's the matter? Do you have to go back to camp?"

"Yup. And in exactly three hours!"

*"John!* I just *got* here! We haven't had a chance to talk! We haven't even had a real *meal* together yet!"

"All right. Chin up, Kid. There's a war on. Let's call the Bergensteins and tell them you'll be right out, in time for dinner. Then you can start in with the dinner dishes. If I can get off later this week I will. Sorry, Honey, things worked out this way. Sorry, and darn. . . .!"

"It's not your fault. I'll call Mrs. Bergenstein while you get our bags. Do you think you're going over? Is this it after all? Even if it is I got to see you once before you went, didn't I? I told you I would, didn't I? It's good luck, my seeing you just before you go."

By 6:30 p. m. they were all in the car on the way to the base. Johnnie was a happy man and just looking at his face made Susie feel a lot better. He knows I'm with good people. And I'll promise him to stay until he comes back.

"Sis, you're sure *G I!"*

And Kate knew that meant she was a Big Girl now, that she was OK and that Johnnie wouldn't worry about her.

The field worker-program consultant of the Wesleyan Service Guild was talking to the local guild in their church basement.

"And don't forget there are many, many employed girls who are working in homes, taking care of children, cooking, and who have little or no contact with community or even church organizations, because of their isolation and their need to work on Sundays. Had you thought of inviting them to your guild which meets at night during the week? And don't forget that your guild belongs to every employed woman in your community, whether she's an industrial girl, a household worker, a teacher, a clerk or a lawyer."

After the meeting she went around to each girl and asked her what sort of work she did.

"I'm a maid." Susie said it with a giggle. "I'm not *exactly* a maid but I suppose that's what you'd call it. I'm a sort of member of the family. We have two children and they are adorable! I felt a little silly about what I did until I heard you say *you'd* been a maid once yourself!"

"Well, don't ever 'feel silly' about it again! I wish there were more girls like yourself in guilds all over the country. Don't you know a few you can bring into your guild?"

"Yes, one or two. They don't think they would belong though. They don't understand, somehow."

"Well, how diid you get started?"

"Mrs. Bergenstein called on the minister and told him about me and he told the girls about me and they called on me one day and asked me to join. I've even joined the church!"

"God for you! And I understand you made the cake we had for refreshments this evening. Right?"

"Oh yes, Mrs. Bergenstein is so nice about letting me take things to guild. We're going to have guild meeting at our house soon!"

## Greed

(Continued from page 1065)

achievement and friendship of that young fellow will double the richness of your own experience, for you will be living in him. In turn you will see him living in others, and in them you will also live. From living a single life you will enjoy the enrichment of living a double life, a triple life, a quadruple life!

Suppose that instead of concentrating on one person you invest your personal interest in two or three. (You can be poor as a church mouse and still invest interest, guidance, encouragement and friendship). In a few years you will have multiplied yourself over and over and over again, as you live in them and they in turn live in others.

Because we want to be important and safe and secure for the rest of our lives we grab and hoard—but we can't take it with us. However, with this other kind of investment, the returns keep coming in after our death —they keep coming in for ever!

There was once a Man who invested himself in twelve men. One of them was a bad investment, but the others were good. They in turn invested their glorious experiences of him in others, so that the multiplication has continued across the world for nineteen hundred years. How many times has that poverty-stricken Man on a Cross multiplied Himself by His recklessly generous self- giving?

On a smaller scale the same experience has been that of every generous, friendly, sacrificial soul throughout church history. These men and women are more alive today than they ever were, and while they lived among us the satisfaction they got from life was overwhelmingly greater than the greedy, careful soul can ever imagine.

So we want something of our very own? Everything of ourselves which we share with others and invest in others *is* our very own, not for years, not for life, but for ever, and nobody on earth or out of it can rob us of it because we have given it to others. Then we know that God is alive and working in us; that being empty of things our soul may be filled with God.

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## The Pastor as Preacher

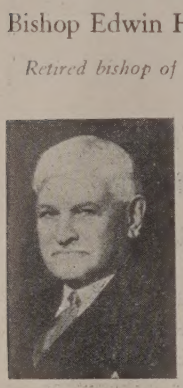
(Continued from page 1075)

dare not be just Americans. As Drinkwater said of Abraham Lincoln, "He now belongs to the ages," citizens of today belong to everybody in their ecumenical relationships. The preaching of this day must bear that in mind if it is to be efficient and effective preaching. A wise pastor will ever realize this. He may dare to explain Greek, and probably Hebrew words from his pulpit, but he will be sure not to burden his parishioners with mere technicalities and classroom surgery.

## The Domestic Element in Christian Experience

Bishop Edwin Holt Hughes

*Retired bishop of The Methodist Church*



The subject indicates several presuppositions. The first is that religion, like all other matters, comes to experience for its credentials. There are many things in all the ranges of life that can be felt rather than defined.

The second presupposition is that there are various angles, channels, grades, varieties of the experience of the soul. In advance, one would question whether a general law like this could be approached from many standpoints, and pushed into many applications, or treated with many distinctions. Some physiologists have assured us that all the five senses may be resolved into the one of touch, —whether on the finger of the hand, the palate of the threat, the retina of the eye, the tympanum of the ear, or the sensitiveness of the olfactory nerve. So, in like fashion, we are claiming that the various forms and manifestations of the spirit's life may all be resolved around some center of felt experience.

The third presupposition is that Christian Experience has its own gracious peculiarity which may distinguish it from other forms of religious experience.

Yet there must be some peculiar quality in Christian Experience as such. That quality, too, must spring from what is distinctive in the Christian teaching about God, and about His relation to us and our relation to Him.

The crisis experience in Christian history has outstanding illustrations. Paul, Augustine, St. Francis of Assissi, Luther, Wesley, all came fully into the Kingdom by way of drama. Their ways were so noticeable as to make them notable. Their accompaniment of electric wonder appeals to us all. But while it is natural for us to proceed,—after the manner of this lecture,—to offer them as examples that are evidences, we still need to remember that along our historic lines we have had millions of experiences that, lacking the dramatic quality, were none the less real credentials of the grace of God. The point now is that these quieter experiences are not likely to have the pulsing type of records.

When the Apostle Paul sought for the final evidence of his relation to the God and Father of our Lord Jesus Christ, he found it in the domestic realm,—"Ye have received the spirit of adoption whereby ye cry, Abba Father." The parental made the filial; and the parental and the filial made the fraternal. Out of that there surely emerged a social gospel which not only planned charity for Jerusalem widows but which urged changes in the realm of stubborn racial feeling. Any study of the experience of the Greatest of the Apostles after it began to take on Christian forms will indicate that the Father-and-Son element became more dominanting until at last the homeless wanderer glimpsed through the hazes at the journey's end the clear and blessed outlines of a "Home."

When we pass from the Pauline experience to the Augustinian experience, we come upon different fashions, but the heart of the transaction remains the same. With Paul the earthly domestic influence seems absent,—for there is no mention of father or mother or child or wife. With Augustine, however, the domestic in the parental form pursued him from the beginning and refused to surrender him to any swinefield.

In one respect the experience of Martin Luther is the opposite of that of St. Augustine. We see the African, after his experience of conversion, moving steadily into ecclesiastical relations,—while we see the German, after his experience on the sacred stairway at Rome, moving violently away from the same general ecclesiasticism. It is no easy thing to interpret the religious experience of Luther. There were in him frightful intensities; unquestioned vulgarities; fleshly emphases; debating ferocities.

Moving into the modern period, we consider the contrast in experience between the two Johns of Oxford, Wesley and Newman. For our purpose it is better to reverse the order of the calendar and to think first of the latter. Any approach toward Newman subdues a measurably good man into kindness. His struggles were so sincere, so intense, so related to a peculiarity that seemed a part of his soul,—as to give us all possible leniency of judgment. He was one of the great weepers in Christian history. Probably his nearest rival in the shedding of tears would be St. Augustine. They both walked lachrymal paths! I know of no men in all the Methodist movement,—with its frequent expressions of emotionalism,—who are so tear-stained as are these two leaders. They really make Wesley and Asbury and Coke look like amateurs in sobbing. But there was a meaningful difference in these soul-expressions. Augustine's tears were caused by terrific sense of a misplaced life; while New man's came from the sense of a misplace ecclesiasticism.

I have small right to present my religiou experience as an example to the househol of Christ. When February the first dawn in the next year it will make the sixty-fourt anniversary of my conversion. In a Christia college, in my own room, I came withou tears to the great choice. In nearly all r spects, save perhaps one, the event was qui normal. I was unhappy because I was n more unhappy! I was troubled by the sin not being more troubled by my sins. So fa as I can review it now, my mind was n wholly convinced, and my emotions we not wildly stirred. But my will was heavi involved; and my conscience came to th throne and had its sway. My earliest tes monies were feeble enough; and I cann make my latest ones boastful. But I do testi that I then crept waveringly toward the Go and Father revealed in Jesus Christ; and can testify, as well, that though the path h had its by-ways and its curves, it has ha plain sign-boards that directed into the fe lowship of a parental God. The "Abb Father" mood grows not less, but more.

*More digests of addresses at the Preaching Conference will be printed in next week's issue.*

## Hairdresser-Poet Leads Guild

In September 1940, Miss Wilma Gaine president of the Young Woman's Joint M sionary Society in Haven Methodist Churc Philadelphia, first heard about the Wesley Service Guild for gainfully employed wome

Early in 1934 the president of the W men's Foreign Missionary Society of h church had become so intensely interested the need for a younger women's group her church that she had personally financ sending three girls to a Women's Forei Missionary Society conference in Pittsburg Miss Mabel Manning, Mrs. Dorothy Madd and Miss Wilma E. Gaines returned so e thusiastic that they organized the You Woman's Joint Missionary Society conta ing seven charter members, and Mrs. S bella Littlejohn has never had cause to gret her initial investment.

Learning that the Wesleyan Service Gu was an organization expressly for employ women and that its meetings are held in t evenings to make their attendance possib and, furthermore, that its program and tivities are designed to satisfy the needs women who work, this group decided to come a unit of the Wesleyan Service Gu Miss Wilma Gaines was continued as pr dent.

During the past seven years, in addit to the regular avenues of Guild service, t unit has sponsored such projects as Christr



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"adoptions" for underprivileged children, round table and discussion groups on juvenile delinquency, mental health and hygiene. It has taken an active part in the N. A.A.C.P. and Y.W.C.A. drives, in the opening of a play ground sponsored by a parent's organization, and in the F.E.P.C. campaign.

Fifteen years ago Wilma went into business as a beautician and during that time she served many guild and woman's society members. At present she is district guild secretary and looks forward to the time when some of the projects of her particular unit can become district wide and part of the regular Christian social relations program. She has done much recruiting for guild membership in her beauty shop which occupies a corner of her home. In addition to her guild duties Wilma is superintendent of the young people's department of the church school, vice-president of the church board of education, chairman of the board of Missions and Church Extension, counselor to the commission on recreation of the Methodist Youth Fellowship in her local church, and a member of the conference board of education.

And then, just to prove she can do *other* things, Wilma writes poetry! Here are two sketches which are included in "The Poetry House Anthology:"

*NIGHT*

An unseen hand pulls shades across the paneless window
Which leaves the vast eternal room in gloom,
And then it sets within the endless room a lamp
While myriad little lamps in brackets burn.

*STORM*

A silver sword is flashed from out a leader's sheathe.
The distant war drums' beating louder grows,
While from ten thousand hidden bows
As many crystal darts are loosed.

## What's in a Name

A young countryman visited his uncle in London and was sent one Sunday evening to meet his girl cousins who had gone to church. They were members of the choir at Holy Innocents' Church, and their cousin was warned not to confuse that church with All Saints' Church, which was not far away.

Not being familiar with the big city, he lost his way. At last he got on the track of the church and, arriving in the actual street where it was, he saw a congregation flocking out of a church some distance ahead. Anxious not to miss his relatives, he accosted a passing policeman. "Excuse me, constable," he said, "Can you tell me whether these flock are Holy Innocents or All Saints?"

"They're neither," said the man in blue: "They're Wesleyans." RPC.

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*The wall of the reformers in Geneva,—Calvin, Farel, Beza, and Knox*

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